

## A Fragment from the Life of Francis Caracciolo, Chancellor of Paris

William Courtenay has recently drawn attention to the figure of Francis Caracciolo (d. 1316), master of theology and chancellor of Paris, and has substantially rewritten his intellectual biography.<sup>1</sup> A major part of his revision centers on the first mention of Francis, as the recipient of a papal bull in 1308 in which he is identified as a master studying in the Theology Faculty of Paris. As Courtenay points out, this caused confusion in the scholarly literature, particularly in the work of Palémon Glorieux, who synthesized the two elements, saying of Francis Caracciolo: “On le trouve en 1308 maître en théologie de Paris, où sans doute il a été étudiant de Pierre de Narnia. Chanoine de Rouen, il obtient de Clément V une nouvelle prébende à Paris (18 août 1308).”<sup>2</sup> Yet, as Courtenay underscores, Glorieux had a problem: Caracciolo did not incept as Master until probably 1312. The convincing solution that Courtenay proposes is that, at the time of the 1308 letter, Francis Caracciolo was a master of arts, not theology. For the letter merely calls him “Master” and “advanced in study at the Faculty of Theology.”

The letter at the center of the dispute was a papal bull sent by Clement V to Francis Caracciolo and dated Lusignan, 18 August, 1308. In the letter, Clement V narrates that he had sent an earlier letter in which, at the behest of Robert of Anjou, then duke of Calabria, he conferred on Master Francis Caracciolo, studying theology at Paris, a canonical prebend in Notre-Dame of Paris. When Francis brought the letter to the church, he was given a half-prebend with the obligation of serving as a priest. Therefore, Francis petitioned Clement for relief, having Pierre de la Chapelle-Taillefer, Cardinal-Bishop of Palestrina, intervene on his behalf. Clement therefore grants Francis’ petition, ordering that he be granted the next-available full canonical prebend without the obligation to serve as a priest, and that, in the interim, he be allowed to keep his half-prebend without the obligation of becoming a priest. In the text, we also learn that Francis also held prebends in the churches of Rouen and Beauvais.

The letter was recorded in the papal register, and Denifle mentions it in a note to the *Chartularium Universitatis Parisiensis*.<sup>3</sup> In fact, the register notes two letters: one sent to Francis Caracciolo, the recipient of the prebend, and one sent *in eundem modum* to the act’s executors, namely the papal notary James de Normannis, archdeacon of Narbonne, as well as the archdeacon of Bar-sur-Aube in the diocese of Langres, and finally the prévôt of Chalautre-la-Grand (diocese of Troyes). This second letter survives in fragmentary form. To be precise, it was used to bind (probably as a wrapper) the 1338 catalogue of the library of the Collège de la Sorbonne. In 1881, when this codex was in the Bibliothèque de l’Arsenal, Léopold Delisle published an edition of the catalogue it contains, without mentioning the bull.<sup>4</sup> In 1895, Henry Martin’s catalogue of the Arsenal’s manuscripts, in describing the codex, now manuscript 1223, mentions the bull. After summarizing the contents from Delisle, he adds: “Page A.-B. Fragment de bulle. — Commencement : «Clemens... dilectis filiis magistro

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<sup>1</sup> William J. Courtenay, “Francis Caracciolo, the Paris Chancellorship, and the Authorship of two Quodlibeta in Vat. lat. 932”, *Archives d’histoire doctrinale et littéraire du Moyen Âge* 80 (2013), 49-83 (URL = <http://www.cairn.info/revue-archives-d-histoire-doctrinale-et-litteraire-du-moyen-age-2013-1-page-49.htm> last accessed 6 November 2016).

<sup>2</sup> P. Glorieux, *Répertoire des maîtres en théologie de Paris au XIIIe siècle*, vol. 1, Paris 1933, no. 227, pp. 458-459.

<sup>3</sup> Città del Vaticano, A.S.V., Reg. Vat. 55, cap. 582, f. 114v; *Chartularium Universitatis Parisiensis*, ed. H. Denifle – É. Chatelain, v. II-1, Paris 1891, no. 686, p. 147, n. 1.

<sup>4</sup> L. Delisle, *Le cabinet des manuscrits de la Bibliothèque Nationale*, t. 3, Paris 1881, pp. 8-114.

Jacobo de Normannis... —Quos ad acquisitionem scientie litterarum ac virtutum dociles... ».”<sup>5</sup> Martin’s observation, unfortunately, did not attract further notice, and in the mid-1920s, the codex was transferred to the Bibliothèque Nationale, where it took the shelfmark *Nouvelles Acquisitions latines* 99, and the entry associated with the volume became reduced to a reference to Delisle’s edition and the book’s dimensions.<sup>6</sup>

We present below, therefore, the first edition of the fragment, as it survives, with the missing part supplied from the papal register.

18 August, 1308

Lusignan

*Clement V writes to Master James de Normannis of Rome, papal notary and archdeacon of Narbonne, the archdeacons of Bar-sur-Aube and Langres, and the prévôt of Chalaudre-la-Grande, ordering that they serve as the executors of his decision to grant Master Francis Caracciolo, then studying in theology, a full non-priestly canonical prebend in the church of Paris, and that, until such a prebend be available, he be allowed to keep his current half-prebend without the obligation to perform the sacerdotal duties associated with it.*

Summaries: *Regestum Clementis Papae V*, v. 3 (Rome 1886), pp. 138-139, n. 2939; *Chartularium Universitatis Parisiensis*, ed. H. Denifle – É. Chatelain, v. II-1, Paris 1891, no. 686, p. 147, n. 1.

P = Paris, Bibliothèque nationale de France, N.A.L. 99, B-A

R = Città del Vaticano, A.S.V., Reg. Vat. 55, cap. 582, f. 114v.

[B] Clemens episcopus servus servorum Dei, dilectis filiis Magistro Iacobo de Normannis de <Urbe, notario nostro, Narbonensis et . . Barrensis Lingonensis archidiaconis, ac preposito Calastrie sancti Martini Turonensis> ecclesiarum, salutem et apostolicam benedictionem.

Quos ad acquisitionem scientie litterarum ac virtutum dociles ferventesque cognoscimus libenti animo in huiusmodi eorum exercitio confovemus, set vacantibus studio theologice facultatis> tanto favorabilius adesse tenemur quanto facultas eadem animarum profectum – quibus dispositi<one divina preesse dinoscimur – respicit quantove sunt anime corporibus digniores.

Olim siquidem, volentes> personam dilecti filii magistri Francisci Carazoli de Neapoli canonici Parisiensis, obtentu dilecti filii n<obilis viri Roberti ducis Calabrie, specialis prosequi prerogativa favoris, canonicatum ecclesie Parisiensis cum> plenitudine iuris canonici et prebendam nulli alii de iure debitam, siqua in eadem ecclesia tunc <vacabat, apostolica sibi auctoritate contulimus et providimus etiam de eisdem. Si vero talis pre>benda tunc in dicta ecclesia non vacabat, nos prebendam proximo inibi vacaturam que de iure null<i alii deberetur conferendam sibi cum vacaret donationi apostolice duximus reservandam, decernentes> ex tunc irritum et inane si secus super hiis a quoquam

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<sup>5</sup> Henry Martin, *Catalogue des Manuscrits de la Bibliothèque de l’Arsenal*, v. 2, Paris 1886, pp. 353-354.

<sup>6</sup> H. Omont, “Nouvelles acquisitions du département des manuscrits de la Bibliothèque nationale pendant les années 1924-1924”, *Bibliothèque de l’école des chartes* 89 (1928), pp. 240-298, at p. 250, n. 99: “Catalogues des manuscrits de la bibliothèque de la Sorbonne (1338). — Publiés par L. Delisle, *Cabinet des manuscrits*, t. III, p. 8-114. —XIV<sup>e</sup> s. Parch. 353 pages. 320 sur 247 millim. Rel. parchemin. (Ancien n<sup>o</sup> 1223 des manuscrits de la bibliothèque de l’Arsenal.)”

contingeret attemptari, prout in nostris<sup>7</sup> inde <confectis litteris plenius continetur, certis sibi super hoc executoribus per alias nostras litteras sub certa> forma deputatis. Ac auctoritate huiusmodi litterarum idem magister Franciscus receptus fuit in eadem <ecclesia in canonicum et in fratrem. Et demum quandam dimidiam sacerdotalem prebendam, que postmodum in> dicta ecclesia, in qua integre et dimidie prebende existere dinoscuntur, vacavit et sibi de<beatur de iure, fuit, pro eo quod in dictis litteris de prebenda integra et non sacerdotali nulla mentio facta erat,> acceptare coactus nisi voluisset litterarum ipsarum comodo caruisse. Quare dictus magister Franciscus n<obis humiliter supplicavit ut, cum ipse, qui in facultate predicta laudabiliter profecisse dinoscitur, in ipsius uberiori> acquisitione desideret ferventius insudare ne in ulteriori prosecutione dicti studii occasione onerum <prebende dimidie supradicte se impediri contingat, providere sibi super hoc de benignitate> sedis apostolice dignemur.

Nos itaque, ipsius magistri Francisci animi promptitudinem qua ferventer et <solerter instituisse dinoscitur studio litterarum et precipue dicte theologicæ facultatis ac alia sua grandia> merita probitatis quibus ipsum Dominus multipliciter edotavit sollicite attendentes, ac propterea non indi<gne volentes ipsum horum intuitu et consideratione venerabilis fratris nostri Petri episcopi Penestrini nobis pro> magistro Francisco in hac parte humiliter supplicantis uberioris dono gratie prosequi et favore, preben<dam integram et non sacerdotalem nulli alii de iure debitam siqua vacat ad presens in ecclesia supradicta cum omnibus iuribus et pertinentiis suis apostolica ipsi auctoritate conferimus et de illis etiam providemus. Si vero talis prebenda nunc in ecclesia ipsa non vacat, nos prebendam integram non sacerdotalem> [A] proximo inibi vacaturam que similiter<sup>8</sup> de iure nulli alii debeatur eidem magistro Francisco conferendam cum <vacaverit donationi apostolice reservamus, decernentes ex nunc irritum et inane si secus super hiis a quoquam> quavis auctoritate contingeret<sup>9</sup> attemptari. Non obstantibus quibuscumque contrariis ipsius ecclesie consuetudin<ibus vel statutis iuramento, confirmatione sedis predictæ, vel quacumque firmitate alia roboratis, aut si aliqui apostolica> – quibus per hoc nullum volumus<sup>10</sup> preiudicium generari – vel alia quavis auctoritate in dicta ecclesia <in canonicos sint recepti vel ut recipiantur insistant, sive si venerabili fratri nostro . . . episcopo et dilectis fi>liis . . . decano et capitulo Parisiensibus vel quibuscumque aliis communiter vel divisim ab eadem esset <sede indultum quod ad receptionem vel provisionem alicuius minime teneantur et ad id compelli non possint, sive> quod de prebendis ipsius ecclesie ac aliis beneficiis ecclesiasticis ad eorum collationem vel aliam quamcumq<ue dispositionem coniunctim vel separatim spectantibus nequeat alicui provideri per litteras apostolicas non facientes> plenam et expressam ac de verbo ad verbum de indulto huiusmodi mentionem, et qualibet alia d<icte sedis indulgentia generali vel speciali, cuiuscumque tenoris existat, per quam presentibus non expressam vel tota>liter non insertam effectus huiusmodi gratie impediri valeat vel differri et de <qua cuiusque toto tenore de verbo ad verbum oporteat in presentibus fieri mentionem, seu quod in> Rothomagensi et Belvacensi ecclesiis canonicatus et prebendas noscitur obtinere. Dictoque m<agistro Francisco nihilominus auctoritate presentium gratiosius indulgemus ut insistendo studio theo>logice facultatis dictam dimidiam prebendam liberam<sup>11</sup> valeat retinere donec prefatam prebendam <integram non

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<sup>7</sup> nostris m<sup>2</sup> P

<sup>8</sup> que similiter m<sup>2</sup> P

<sup>9</sup> contingeret] contigeret R

<sup>10</sup> volumus] voluimus P

<sup>11</sup> liberam om. (hom.) R

sacerdotalem fuerit pacifice assecutus, nec interim ipsius dimidie prebende occasione vel causa> teneatur se facere ad sacerdotium promoveri nec ad residendum personaliter in eadem neque <ad premissa a quoquam valeat coartari, non obstantibus omnibus supradictis aut quibuslibet privilegiis, indulgentiis, et> litteris apostolicis de quibus quorumque totis tenoribus habenda esset in eisdem nostris litteris mentio special<is.

Quocirca mandamus quatenus vos, vel duo, aut unus vestrum, per vos seu> alium seu alios, eundem magistrum Franciscum vel procuratorem suum eius nomine in corporalem possessi<onem huius prebende integre et non sacerdotalis, si tempore collationis per nos sibi facta de ipsa in predicta> ecclesia Parisiensi vacabat, inducatis auctoritate nostra et defendatis inductum. Alioquin huiusmodi <prebendam integram non sacerdotalem per nos taliter reservatam, si ab huius nostre reservationis tempore> in eadem ecclesia Parisiensi vacavit vel cum eam vacare contigerit, prelibato magistro Francisco vel <dicto procuratori pro eo conferatis et etiam assignetis ipsumque faciatis pacifica ipsius prebende integre et non> sacerdotalis possessione gaudere sibi que de ipsius prebende integre non sacerdotalis<sup>12</sup> fructibus, proventibus, <redditibus, iuribus, et obventionibus universis integre responderi. Non obstantibus omnibus supradictis aut si preli>batis episcopo, decano, et capitulo vel quibusvis aliis ab eadem sede indultum existat quod excom<unicari aut interdici nequeant vel suspendi per litteras apostolicas que de indulto huiusmodi plenam et> expressam non fecerint mentionem, contradictores auctoritate nostra appellatione postposita com<pscendo.

Datum Lugusiaci, XV kalendas Septembris,> pontificatus nostri <anno tercio>.

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<sup>12</sup> possessione...sacerdotalis om. (hom.) R